8: Ewers E,G-4,5 (1941-1951) 1971 NF6 Blackfoot NF6

ately known throughout Montana, devoted the rest of his very active life to founding churches and preaching a message of tolerance and interracial understanding among the whites. Not until twenty-one years later was a permanent Methodist mission founded among the Blackfeet in Montana.[24]

At Lame Bull's Treaty in 1855, Governor Stevens had talked of schools for the Blackfeet, but it was not until the fall of 1872 that the first school was opened at their Teton River agency. Then curious children flocked into the brand-new schoolhouse, sat down, looked around, and walked out. None of them attended with any regularity until some white children from the families of agency employees started school.[25] Still the number of Indian pupils remained pitifully small. Regular attendance was impossible because their parents spent most of the year hunting buffalo far from the agency. The average daily attendance during the first quarter of 1874 was twenty—four whites, six half-bloods, and ten Indian children.[26] Progress of the Indian children was painfully slow. As their teacher could not speak their language, she used pictorial charts which were first explained to the white children and the half-bloods in English. Then the bilingual half-blood children explained them to the full-bloods. A Blackfoot agent, interested in showing the effectiveness of his school's teaching methods, reported, "I held up my hat and the school as with one voice said 'hat.' So with slate, pencil, book, pen and the pictures of dog, cat, horse, cow, etc. It was a very satisfactory evidence of progress."[27]

In 1875 the agent enthusiastically reported that he had succeeded in getting the children to wash and comb their hair before entering school. The pupils were singing hymns "with great taste and correctness." Girls were receiving instruction in cutting and sewing, and they appeared to be making rapid progress in their studies. Boys, however, were very irregular in at-

[24] Stella W. Brummitt, *Brother Van.*
[25] Reports of the Commissioner of Indian Affairs, 1873, 252.
[26] School Report, Blackfeet Agency, First Quarter 1874, Indian Office Records.
[27] John Young to Commissioner of Indian Affairs, May 1, 1878, Indian Office Records.

20: Hungry Wolf I-4,5 (no date) 1980
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Blood

The nuns had a hard time in school to keep us from talking Blackfoot to each other. So they told us that if we spoke only English for one week they would bring us to the Sun Dance. Oh, my, you should have heard us for the next week—nothing but English wherever we went. We made it for the whole time.

The day came for us to go to the Sun Dance and we started walking. Some ways out from the camps there was a coulee, and just before we crossed the coulee the nuns told us to sit down. That is where they brought us to the Sun Dance. We hardly even recognize anybody, let alone visit with them. Here we had thought they would take us right into the camp.

In those days the Sun Dance lasted a long time—a month or more—because they had a lot of societies still active, and a lot of ceremonies to go through. The societies would take turns dancing on different days. There were the Pigeons, Crazy Dogs, Braves, Crow Carriers, and the Horns. The Horns took four days for their dances, and so did the Motokiks, which was made up of women. Then at the end of that they would have a day or two of the Parted Hairs Society—powwow dancing that everybody took part in.

In those days there was a lot of activity with medicine pipes, too. As many as four might be transferred during the time of the Sun Dance. Some of the owners opened their medicine pipe bundles to have a dance and give tobacco out. Sometimes an owner will want to give up his medicine pipe bundle, and no one makes a vow to take it. The owner will gather some old medicine pipe men and they will open the bundle during the night. Early the next morning they will go to the tipi of one who has a lot of property. He can afford the expensive transfer ceremony. Maybe he has a special horse that the owner of the bundle wants. He will be sleeping when the group arrives. They will be carrying the medicine pipe and other parts of the bundle. The first thing he will know is when the leader of the group gives the war cry, and the rest join in.